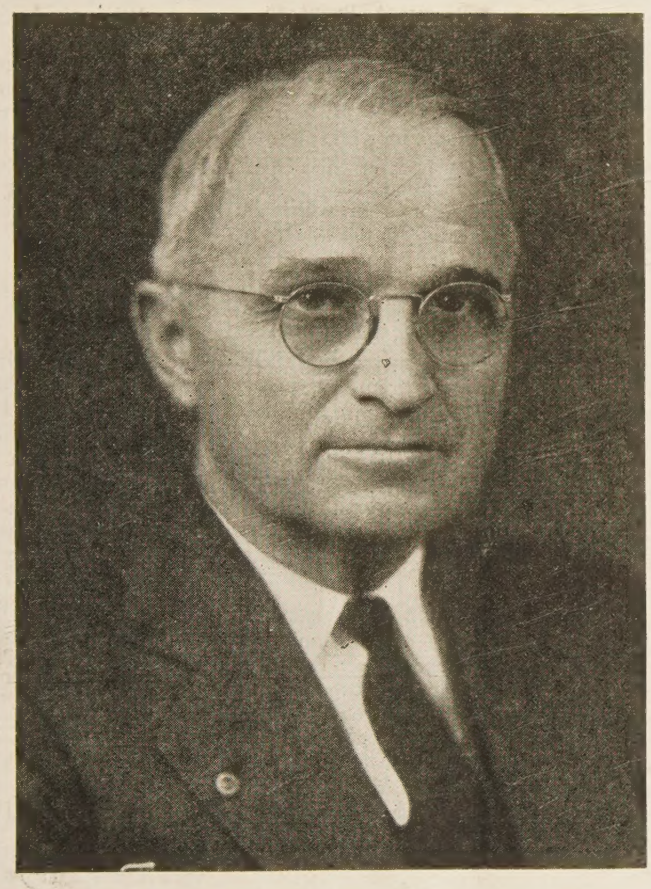
Zions Herald

E INDEPENDENT METHODIST WEEKLY +



Harris and Ewing

"Oh, what a great day this can be in history!"

"All fascism did not die with Mussolini. Hitler is finished—but the seeds spread by his disordered mind have firm root in too many fanatical brains. It is easier to remove tyrants and destroy concentration camps than it is to kill the ideas which gave them birth and strength. Victory on the battlefield was essential, but it was not enough. For a good peace, a lasting peace, the decent peoples of the earth must remain determined to strike down the evil spirit which has hung over the world for the last decade."

UNION THEOLOGICAL SEMINARY LIBRARY NEW YORK JUL 19 1945

"This charter, like our own Constitution, will be expanded and improved as time goes on. No one claims that it is now a final or a perfect instrument. It has not been poured into a fixed mold. Changing world conditions will require readjustments—but they will be the readjustments of peace and not of war."

President Truman at San Francisco

FOUNDED 1823

READERS WRITE

Jew—Pope—Negro

"In your article, 'Jew Visits Pope,' of ZIONS HERALD, June 20th, I noticed with rather sad disappointment your statement: 'The day may yet come when Christians will learn that the better they understand the Jews, the better they will understand the Christ.' Are you joking?

"I, for one, have thought, as a redeemed sinner by the blood of Jesus Christ, that my understanding of the Savior is dependent on my understanding of the New Testament.

"Do you intend to tell the world that Christ is to be understood by a Jew kneeling before the Pope of Rome with a string of beads in his hands? What an irony!"

(Rev.) JOHN F. OLIVEIRA,
Plymouth, Mass.

Roman Protestants

"Relative to your editorial 'Roman Protestants' in the May 2nd issue, you say: 'We must beware of these Roman Protestants! . . . In our evangelical churches we have the same sort of mind to contend with in movements like the 'National Association of Evangelicals' and other so-called 'fundamentalist' groups. These groups will split churches more efficiently by their doctrinal bigotry than anything man can conjure. Then you go on to talk about keeping the Universalist Church out of the Federal Council, etc.

"I fail to see the connection which you pronounce. The National Association of Evangelicals affirms the faith once delivered to the saints, for it minces no words in proclaiming the deity of the Lord Jesus Christ, His miraculous birth, the *Triune* Godhead, the bodily resurrection, the ascension, the second coming in power and great glory, and the inerrancy of the Scriptures as *originally* given to man, which Scriptures, or Holy Writ, are the source of these said doctrines. What is the matter with that? Don't you believe these also, and does not the foundation of the entire Christian Church rest upon these doctrines? Go over your church history again and recall the divine order of apostasy, then punishment, then reinstatement or else a lost eternity.

"As I see it, the trouble with all so-called Liberals, is that whenever they see something opposed to *their* way of thinking, they become the most angered, hot-headed, intolerant set of individuals I have ever known; and all the time they call it brotherhood, in addition to condemnation of Bible-believing Christians."

Cordially yours,
(Rev.) WALDO W. SPEAR,
Maplewood, N. J.

"Listen Brother: What's the big idea encouraging a church row? Don't you know this thing was fought out in Massachusetts just one hundred years ago? Read the story of the Church of the Advent. And don't you know that the Cowley Fathers started it all? Don't you know that the Church of England was as dead as it was in Wesley's time when what you call 'Protestant *Romans*' all but laid down their lives to wake it up.

"You do know the Federation of Churches is always in a mess. Why on earth should they have taken the position they did on the Universalists and then jump all the way over to beat up a man who seems to be standing on the same platform?

"One thing I notice, Episcopal churches don't close in the summer and their clergy don't take one to three months' vacation. Look at the closed churches in Boston during the summer!"

BERTHA A. PEPPEARD,
Boston, Mass.

With Our Writers

EDWARD G. ROBINSON, Hollywood, Calif.; actor and writer.

W. WALDO WELLER, Los Angeles, Calif.; writer, traveler, member of New York Conference.

L. S. ALBRIGHT, New York City; assistant secretary, International Missionary Council, Foreign Missions Conference of North America.

OTTO SCOTT STEELE, West Lafayette, Ind.; minister of the Methodist church.

A New Declaration

"One hundred and sixty-nine years ago this week, John Adams, signer of the Declaration of Independence of the United States, penned a letter to his wife Abigail, in which he wrote these words referring to the Fourth of July, 1776.

" 'It ought to be commemorated as the day of deliverance, by solemn acts of devotion to Almighty God. It ought to be solemnized with pomp, shows, games, sports, guns, bells, bonfires, and illuminations from one end of the continent to the other, from this time forward forever.'

"If our second President were alive today, how keenly aware he would be of the fulfilment of his ardent hope! How his soul would be moved by his realization that the Fourth of July is ever our great national holiday!

"In a few days our people once again will celebrate the anniversary of the signing of their Declaration of Independence. Each year do other of the great nations pause and with 'pomp and circumstance' make observance of their own great day of vision or liberation,—the British Empire with its twenty-fourth of May, France—its fourteenth of July, China—its tenth of October, Russia—its seventh of November, and every other country, be it large or small, celebrates its own day. Yet all down through the centuries, there has never been any one day of universal commemoration among the nations of the world.

"Now is come the twenty-sixth day of June, in the year 1945. In the city of San Francisco are gathered the representaitves of half a hundred sovereign countries. They are met in solemn conclave to listen to a *Declaration of Interdependence* of *the United Nations*. And, lo! the great Charter is now signed!

"A year hence, on June 26, 1946, to the peoples of these same countries, there can but come a poignant consciousness that the most significant international anniversary in the world's history is at hand—the *first* anniversary of the signing of the Declaration of Interdependence. How will they celebrate that epochal day?

"The thought comes to mind, even now, on the day when the ink is scarce dry upon the parchment of the Charter, that it would be fitting to express the hope and catch the vision of an *International Holiday* on June twenty-sixth of each year. The words of John Adams might well be set down again,—'that it ought to be commemorated as a (new) day of deliverance by solemn acts tion to Almighty God.'

"If not to be commemorated in th manner throughout as the early sta set forth for his own new Republic, observed by the peoples of each of the Nations in such forms as shall reveal ing world consciousness of that unity purpose that inspired the writing a signing of the new World Charter.

"On each anniversary of this day, universal prayer be that this Cover Freedom may achieve its ultimate nob While in the celebration, proclamatio be published, flags fly, bells peal o bands play as marchers parade—abo let the people everywhere gather in pu semblage and in houses of worship for and praise. Let them reconsecrate thei lives to the cause of justice, rededica united service to the works of peace, assert their united will that men eve shall remain *free!*

"In some such manner, on the twen day of June each year, by their thoug their acts, can the citizens of the world manifest their sanity, registe patriotism, prove their goodwill towa declare their abiding faith in Almigh

PERCY JEWETT Bu
Watertow

Niemoeller

"In your editorial 'Niemoeller ? ?' June 13, 1945, p. 374), you write, 'Th raises questions in the minds of all o we had hoped that Pastor Niemoelle be the great inspiration for Germa tians to rebuild their nation along de lines.' I have read the Religious N vice release and I fail to find any re your raising the question about Pa moeller's democratic leadership. He to 'take it easy' in reeducation; but cluding statement is: 'The best e would be to let all youth who so de ticipate in some way in the local co and town government.' I fail to find tions that you raise."

(Rev.) CLARK S
Da

Marston—Butler—C. O.

"I, too, think you are doing a g with ZIONS HERALD, and since the George Butler has taken it upon hi criticize your publishing the article Marston, I am taking it upon myse I think you did just the right thin not a question of whether or not yo ers agree with Mr. Marston's point but it becomes a very serious matt sides of a question are not to be pub our church papers. Mr. Butler h right to his own opinion concernin ticle; some of us differ radically fr not only in regard to c. o.'s, but other things, but we certainly have do not intend to criticize your p those points of view. So keep it u Christians refuse any longer to reac the opinions of which they cannot sh I think it time to close shop."

(Rev.) ARTHUR B. DEW
Sayvil

"I heartily agree with the Rev. J Butler of Hartford, Conn, in his cri C. D. Marston for his article of Jun

C. W. T
Belmo

The Intellectual and Democracy

EDWARD G. ROBINSON

the first time in the nation's history, so far as I call, professional people have demonstrated that n join together, fight a common enemy and use ilents in defeating him. I refer to the stand taken reaction by actors, writers, directors, musicians, ts and clergymen in the recent home-front battle. t contest, the so-called intellectual was in tune e overwhelming majority who were against any of reaction, whether practiced abroad or aped at

ourse, the professional has been "agin'" things in st, using his distinctive ability in puttyblower or ot fashion against minor irritations in our national t never before have so many had the same idea, at e time, and done something about it the same way, ttle and big guns. When the lines were drawn, the tual was for people's advancement, people's free- nd an extension of people's democracy.

The Professional Grows Militant

as not always that way. If I am not mistaken, the tual arrived at his conclusions the hard way. With d in flames, the average professional like myself, sually shunned conflict and avoided issues, came to ocking realization that sooner or later America have to fight the decisive battle on the ballot field t home, in consonance with the boys who were g Fascism overseas.

time was set here—November, 1944. Prior to that owever, preparation for the battle was made by the ndent Citizens Committee for the Arts, Sciences rofessions in New York City, and by the Holly- Democratic Committee in Los Angeles, Cal. Both nonpartisan organizations, both militant as well as sional.

nd these east and west cores the intellectuals not locked, but rallied. They joined the fray and, as tled amateurs with scarcely any training in the po- boot camp, concentrated their talents on arousing ople to the men and to the issues, impelling Amer- join the crusade against the growing Goliath of n.

v that the result of that decisive battle has been re- l, we can realize that one of the heartening develop- of our time has been this coalition of intellectuals elped win the victory. However, as with all gigan- orts born in crisis, people are wondering whether tor, writer, artist, composer, and clergyman will be maintain this unity in the critical years to come. e be able to make the idea stick and will he stick it? Will the professional remain awake to watch n that never sleeps?

t, of course, remains to be seen. But there are cer- raws in the wind that indicate how things are blow- These bear examination. In the first place, it was long ago that the intellectual was referred to as "a ho has his feet firmly planted in mid-air." The rude Ethiopia, Manchuria, and Spain rocked the intel- l out of his complacency. Some of us luckily landed r feet, but some remained suspended and covered with natural confusion, or the purposeful confusion emanating from Fascist headquarters.

Edward G. Robinson is known to Broadway for his many brilliant roles including Caesar in "Androcles and the Lion," Diaz in "Juarez and Maximilian," Smerdiakow in "The Brothers Karamazov." In Hollywood his films include "Little Caesar," "The Life of Dr. Ehrlich," "Confessions of a Nazi Spy," "A Dispatch from Reuter's" and "The Woman in the Window." He was awarded the Townsend Harris Medal in 1936.

The slogan, "Peace in Our Time," culminating in Munich, disillusioned the intellectual even more and set defeatist trends in motion among some of us. Yet as the Nazis went from *blitzkrieg* to *blitzkrieg,* the intellectual was crystallizing his own case against Fascism in his mind. He realized that the death of democracy meant death to art, science, literature; he decided to make a fight for America's heritage and the things democracy cherished.

All around him small groups were in action. The longshoremen were refusing to load scrap iron for Japan; people were opposing the sending of helium to Germany. The people were fighting against racial and religious intolerance; they were fighting antilabor legislation, for they knew the union-busting pattern in Italy and Germany. The people were on the march.

Out of these conflicts of the people, out of their fumblings and blunderings, out of their needs and wants, the artist sensed what the majority was trying to tell him; recognized the necessity of recording their strivings; and in giving back to them songs, stories, and art, he helped them and himself to greater freedom.

I think this is the first time that the majority of intellectuals have realized that they want the same things that the majority of the people want. Hence they are directing their talents to helping the progress of the anti-Fascist coalition.

The recognition of this necessity has crystallized the democratc unity of our land and its people. It seems to me that the same necessity is apparent on a world scale, expressed through the Cairo, Teheran, and Yalta conferences. The present task of the professional is to help weld the will of all people into one.

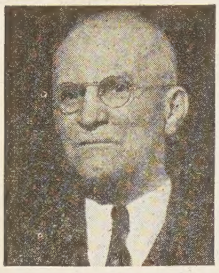
Sanguine about the part America will play with the United Nations in the world of tomorrow, I feel sure that the professional, having tasted the fruit of united democratic effort, will continue to contribute his talents for the greater freedom and equality of all peoples of all countries. Having once recognized the need, the professional will continue to fight for freedom.—Reprint, the *Christian Register,* June, 1945.

Dr. F. W. Mueller

An Appreciation

W. Waldo Weller

In the Methodist Church, among all our ministry, bishops and executive leaders, the same framework applies when we wish to consider their life in the church. We must look over their educational preparation, their life in the church on ordination, then such other relations that they may bear, not only to the church, but to the country. Considering Dr. Mueller's life, under this framework, we notice that he was born in 1871 in Ohio. His education was at the Baldwin Wallace College, in which he obtained his Bachelor of Arts degree in 1893. Later he was honored with a D.D. from this institution. He continued his education at the United Presbyterian Seminary in Pittsburgh and the Nast Theological Seminary. He was ordained a deacon in 1894 and an elder in 1897.



F. W. Mueller
"He Believes in Sanctuaries"

To be very brief, his pastorates were in Ohio and in Pittsburgh, Pa. He was at the West Side Church in Cleveland for five years, from 1893 to 1898, and First Church (now the Church of the Cross) for seven years, from 1903 to 1910. He then went on the Ohio District as superintendant from 1911 to 1917 and the Michigan District, 1917 to 1920. This completes his record as a pastor and superintendant. It was followed by his occupying the position of the associate superintendent, Church Extension Department, Board of Home Missions and Church Extension of the Methodist Episcopal Church, from 1920 to 1928; and he was superintendent from 1928 to 1940, and since 1940, until 1945, he has occupied the position of executive secretary, section of Church Extension, Board of Home Missions and Church Extension of the Methodist Church. That we may complete the framework of his life, we must notice that he was a director of the Nast Theological Seminary from 1918 to 1929; editor of the *Christliche Apologete* in 1918 and 1919; a trustee of Baldwin Wallace College, 1927 to 1930; vice-president of the Bethesda Hospital, Cincinnati, from 1911 to 1928, and chairman, executive committee, as well as treasurer and trustee, of the Children's Home at Berea, Ohio. His relationship to the general church consisted of four memberships in general conferences up to 1928, the Ecumenical Conference in Atlanta, Ga., in 1931, and the Interdenominational Comm. on Christian Union, 1928-39. He was also a member of the Uniting Conference held at Kansas City in 1939 and of the first general conference of the Methodist Church in 1940.

It will thus be seen that his activities over this long range of time have been exceedingly varied.

But it is not the mere recital of the sections of the framework of a man's life that carries the deep human interest to us in the ministry. It is the spirit, aims and deep purpose that underlies the multitude of man's interests in the church, that holds our attention. Perhaps we might quote Dr. Mueller's own daughter's estimate of her father's life. She says: "God's work and God's House always have been 'Alpha with him. They have an abiding priority. He does love to speak to people, and I never got the impression in listening to him that he was trying simply to fill the engagement and to preach a sermon. He se to me to be always very much concerned to expoun truth and make the people remember it. I recall one his very favorite texts was, 'If any man compel Thee go one mile, go twain with him.' I'll always remem my father as being eager to be found in the second m zone."

There has been an unusual significance and value to contribution which he has made to the Methodist Chu over these many years. Now well along in years, w many men would have long since ceased their activ he shows extraordinary vitality. At no time in his has he neglected self-discipline in habits of diet, or ph ical care. The result has been that he could devote h self with unusual physical vigor to his work in church.

His great contribution has been in his nation-wide ation of a consciousness of the primacy of God's vis church. He calls it "God's House," "God's Sanctua Over many years he has turned his unusual finan ability toward the liquidation of church debts, the e tion of new churches, the planning of new chu enterprises. Literally, this has taken in all sections of country. To implement this great task, he created, the approval of the mission board, and eventually of general conference, the Department of Finance and F Service. This was a tremendous venture, for it meant enlargement of the Department of Church Extension the creation of this new section. To finance this section required extraordinary ability. He was able to list the financial cooperation of certain wealthy and f ful Methodists. In fact, at one time he secured one of a check of $100,000. This was followed by various donations, until a foundation was built up which fair in the course of the near future to reach the tot one million dollars. Through all this period of dev ment it was necessary to use extraordinary care budget requirements should be met, that proper should be engaged to assist him in the field work, that in all of the picture there should be loyalty to total program of the church, and scrupulous care to a encroachments of any nature upon the work of othe partments of the church. It was a master task, and very creation of this department, as well as handlin executive secretary, the multitudinous calls of the De ment of Church Extension itself, laid upon him a that kept him constantly in his office until the late h of the night. Also it was necessary that he should t throughout the entire United States, meeting commi church boards, and whatever came up that the entir partment could function efficiently.

This colossal task, so well accomplished, soon bro results. Churches in all parts of the nation paid debts, built new churches, entered new fields. Anc new churches were invariably architecturally beau An example of an entire conference that went into a sade under his leadership to pay its indebtedness is of the Southern California-Arizona Conference, whi today practically out of debt.

Methodism greatly appreciates her men of genius efficiency. She has a high place in her roll of hono men of achievement. She has been prolific in her duction of great men, in pulpit, as well as in exec positions. On the shield of honor wherein she ins the names of her distinguished sons, there will a have to be included the name of Frederick Wi Mueller.

Scholarship Awards

ners of the first nation-wide contest for Parshad rship Awards granted as part of the observance uth Week have been selected, according to an announcement by the Rev. Isaac K. Beckes, director of youth work of the International Council of Religious Education and executive secretary of the United Christian Youth Movement. With young people of 13 denominations from 27 states participating in the national contest, Miss Cynthia M. Smith of Olympia, Wash., member of the Congregational Christian Church, and Robert Strand of West Allis, Wis., member of the United Presbyterian h, were selected top winners, the Rev. Mr. Beckes Presentation was made by Mr. Alfred H. Avery, ridge, Mass., at a dinner in their honor July 2nd, icago.

b H. Avery
Believes in
olarships"

le possible by Mr. Avery, the award consists of a ear scholarship valued at $1,600 in the college of the r's choice. It also includes a scholarship each sum- it a conference sponsored by the UCYM or any accepted religious organization.

Parshad Scholarships were offered to the boy and howing greatest evidence of Christian service and standing of Christian responsibility, as well as for riting of an essay on the 1945 Youth Week theme, h Serves." Contests were held in local churches ghout the country, and winners of these were en- in state contests. These in turn were entered in al contests, and from the regional contest winners ational winners were selected.

addition to the college scholarships, five second ls were granted. These are scholarships to the M regional camps to be held July 13-18 at Lake Juna- N. C.; July 19-August 4 at Lake Tahoe, Nev.; Aug- 12 at Geneva Glen, Colo.; August 13-25 at Lake epesaukee, N. H.; and August 20-September 1 at Geneva, Wis. Winners are: *Pacific Region,* Norma n, Napa, Cal., Disciples of Christ; *Rocky Mountain n,* Marianna Stinnette, Denver, Colo., Church of rethren; *Central Region,* Valorie Jean Dierks, Iowa Ia., Northern Baptist Convention; *Eastern Region,* nder MacDonald Lankler, Cortland, N.Y., Presby- , U.S.A.; and *Southern Region,* Lillian E. Black, rstown, Md., Disciples of Christ.

elve other awards covering half the expense of room, and registration to the conferences were awarded lows:

y Mountain Region: Vivian Jean Lowell, Omaha, b., Church of the Brethren; James Murphy, Denver, o., Disciples of Christ; and Vivian Newlon, Law- ce, Kan., Disciples of Christ.

al Region: Barbara Barnes, Detroit, Mich., Presby- an, U.S.A.; Morse Tadashi Saito, Bloomington, Ill., thodist; and Shirley Jean Collis, Evanston, Ill., thodist.

rn Region: John Sampson Wood, Bronx, N.Y., thodist; Ruth I. Killam, Waltham, Mass., Protestant iscopal; and Margaret Gourley Donald, Barre, Vt., thodist.

ern Region: Ann Rompf, Louisville, Ky., Method- Mabel Lester, Matoaka, W. Va., Church of God; l Evelyn Lucille Smith, Savannah, Ga., Methodist.

What Is Kagawa Doing?

An Analysis of What Is Actually Known

L. S. Albright

For a long time the American Church public almost canonized Toyohiko Kagawa, as it has other Christian leaders in the Orient, and now tends to condemn him for failure to live up to standards of Christian perfection which we do not pretend to practice.

A study of Federal Communications Commission and Federal Bureau of Investigation Service reports as compiled by the Office of War Information, supplemented with one or two items of private information and first-hand knowledge of Japan acquired during fifteen years' residence prior to March, 1941, results in the following conclusions:

Dr. Kagawa
"He continues to express himself vigorously"

1. Dr. Kagawa continues to express himself vigorously, sometimes without sufficient data and frequently in extreme form, on public questions in sermons and evangelistic addresses, in bulletin and magazine articles. For instance, his protest against the desecration of Japanese remains was weakened by exaggeration and inaccuracy. The children as such do not habitually amuse themselves with the bones of dead officers and men of the Imperial Japanese forces. President Roosevelt, far from taking pride in a book-knife made from the bone of a dead Japanese soldier, returned it to the sender. On the other hand, Kagawa's "name has never appeared—at least in available radio material—in conjunction with any of the more blatant religious propaganda tools such as the East Asia Religious League or the Dai Nippon Wartime Religious Patriot Service Association." (O.W.I.)

2. Statements made by Kagawa in speech or writing are used by the Japanese Government in radio broadcasts for propaganda purposes. But "Kagawa has not actually 'broadcast anti-American propaganda.'" (O.W.I.) Indeed his voice has not been heard up to April 30, 1945 by U. S. monitors. (O.W.I.)

3. In the period under review, only once has Kagawa participated in a radio broadcast, and then on his own initiative in a Christmas, 1942, message in English to British and American internees and prisoners-of-war. On that occasion he prepared his own manuscript, but did not actually read it. The script as finally submitted contained nothing abusive of Great Britain or the United States.

4. Kagawa was reported to have been invited by the Philippine Federation of Churches to visit Manila, but it

(Continued on page 425)

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We Are Going Out on the Street!

Last week our Methodist Board of Education announced that it is at last going to make an effort to meet the people who do not come into our churches for religious instruction and inspiration. This is good news! More of our denominational boards should follow the example set by the adult department's director, the Rev. M. Leo Rippy.

Mr. Rippy's plan is to place holders in all bus and railroad stations throughout the country and keep them supplied with leaflets. This plan has been used by all sorts of institutions who have wanted to "spread their gospel"—and it is good policy for the Methodists to follow the very same principle in spreading the Christian Gospel. It is a down-to-earth way of reaching the vast numbers of people who never go near a church. It is indeed, the exact procedure followed by John Wesley when he started his "Tract Society" and flooded England with the good news that he had to preach. We have asked Mr. Rippy for an article on this new venture and hope soon to present more facts to our readers. In the meantime, we congratulate our Board of Education for this progressive move!

Interdependence Day

Last week, on June 26th, it all began! President Truman "preached a sermon" to the world and gave the first "true-man's" send-off to the Charter for World Organization. Not since our Declaration of Independence was signed has this nation seen a more historic moment! But "Parson Truman" was quite practical about it all—he warmed the hearts of his world-wide congregation, but he also warned them! He warned his congregation that unless the idealism of that Charter became heart-felt and translated into action, the worth of it would be nil. He proclai a new Independence Day—a day which ought to down in history as *Interdependence Day*.

The President made it clear that no nation henceforth expect security for itself without sha the security of all other nations. He put an en the "me-first" diplomacy—and like a typical sourian, made practical—"we've got to be sho predictions concerning the outcome of this first g step in the building of world peace. Said Mr. man, *"If we had had this charter a few years a and above all, the will to use it—millions now would be alive. If we should falter in the futur our will to use it, millions now living will surely*

The Benediction was a good one, too, and c well be used in any liturgy: "Let us not fail to g this supreme chance to establish a world-wide of reason—to create an enduring peace under guidance of God."

China Enters Ninth Year of War

People who have wanted to say "Poor little Ch have had a hard time of it, for this great natio proved itself to be neither little nor poor. With years of war completed this July 7th, China e her ninth year with a determination that she carry on her "new life movement" and give t millions of citizens the basic freedoms of huma Ill-fed and poorly-equipped soldiers still carry ward with brave determination in their executi the war.

Yet in the face of all of China's difficulty, po upheavals have been cared for with an almost a ing democratic efficiency. Certain persons in th tion tried to incite mistrust of Chiang Kai-shek this great leader was able to promote a meeting National Assembly and implement his constan "We must emerge from this war a united natio

Last week China was the first nation to sig Charter of the United Nations. China had bee first of the fifty nations, represented at the great ference, to suffer from imperialistic aggression. has suffered greatly—but she is emerging as o the world's great examples of democratic stre We salute this great nation, and pray God's bl on her!

Christian Childhood

Bishop A. Preston Shaw delivered the Epi Address at the meeting of the Central Jurisdict our church last year, and we have just receive copy. Bishop Shaw shows some perfectly overw ing Christianity in what he says, and we pre few excerpts here because we believe that they to "white Methodists" with embarrassing certai

"We accept the setting apart of a Central Ju tion only as an administrative arrangement f Negro membership in the Methodist Church. W

l in harmony with any Methodists or others ık such a plan necessary in a truly Christian ood. We consider it expedient only on ac- the Christian childhood of some American sts who need a little coddling until they can o full grown manhood and womanhood in sus. We are hopeful that in the near future hodism may become sufficiently Christian in and maturity to find a more excellent way. elieve that Christianity is more than a trans- ı system from earth to heaven and that God hrough the gift of his Son to make a heav- e out of the earth. We believe that there is ony in heaven, no health in heaven, no peace n, no love in heaven, no joy in heaven, but great God intends that it shall be brought earth, so that the earth shall become full of ghteousness, harmony, good-will, peace, love, ip, brotherhood and glory, even as the waters sea."

The New Secretary of State

ew Secretary of State, Mr. James F. Byrnes, is be another in our current galaxy of "plain ccording to *Who's Who,* Mr. Byrnes has had al schooling beyond public schools. He has ng career as a lawyer, politician, and member Supreme Court. His diplomatic ability is oned.

ignificant that we should now have such an al in our State Department. This sector of rnment has been for the most part, a sort of lique," and has been about as far removed e common people" as any department of a tic government could be. But now we have vho has come up from the people, and who ed more for his ability to get along with of all sorts, than as an administrator of ceties. It is about time that such leadership represent this nation in its diplomacy. Too e we depended upon white-gloved diplomats onstrate our American democracy to the If Mr. Byrnes is a sample of what is to come, delighted. Obviously, if we are to succeed in gthening of the World Charter and its impli- for increased international cooperation, we dividuals to represent us who are "of the y the people, and for the people."

Jesus the Carpenter's Son*

a L. Fahs has produced a significant book for and young people. It is a down-to-earth story fe of Jesus, and is filled with social imagina- vell as a thrillingly personal message. Its personal message is not one of theological pressure, but brings the life of Jesus to the individual in terms that he can really understand, and hence experience real inspiration.

It has been a long time since anyone has written a book on the life of Jesus without introducing some theological propaganda; perhaps that is why Miss Fahs' work is so utterly refreshing. One comes away from such a reading experience with a feeling that he has met Jesus—not some theoretical personage who needs a theological defense. The story begins with Jesus in a group of youngsters who were victims of the social situation in Nazareth. His growth and teachings are then retold in relation to the perfectly normal development of his personality. This editor recommends the book for home use where a group of young postwar Americans would do well to catch the thrill of the life of Jesus Christ.

he Carpenter's Son, by Sofia L. Fahs, The Beacon Press, 45; $2.

An Unusual Answer

Several weeks ago we published the list of questions which had been forwarded to the Federal Council of Churches from the recent session of the New England Conference of The Methodist Church. We have been waiting for a reply from the Council, and finally on June 12th, the conference secretary was sent the following letter. We feel that it is an evasive answer and we will press further in our efforts to get a specific reply to the questions.

June 12, 1945

Dear Mr. Higgins:

Bishop Oxnam has shared with me your letter of May 24, 1945, conveying a resolution adopted by the New England Conference of The Methodist Church on May 18.

The main thing which I must point out is that the resolution of the New England Conference asks for an interpretation of an action of the Federal Council taken at a biennial meeting, and that it is only the Council itself, at another biennial meeting, which could give such an interpretation. According to the Constitution of the Council, it is only the Council as a whole, meeting in its biennial session, which is empowered to receive churches into membership. Neither the executive committee nor the officers of the Council have been given any authority in this connection.

Speaking in a personal capacity, however, I would like to explain that the Council did not vote as a Council upon the Universalist application. The only vote was that which was taken by the several denominational delegations. Since the application did not receive an affirmative vote from two-thirds of these delegations, the Council as a whole was not called upon to take any action. It is therefore impossible to make any statement about the attitude of the Council as a corporate body as distinguished from the denominational groups which comprise it.

Concerning the question of the conference as to whether the Council considers itself to be "the judge of theology," it is possible to make a definite reply, since the constitution of the Council (Article 4) makes it clear that the denominations, in forming the Council, have reserved to themselves all authority in the field of doctrine and worship. It should be borne in mind, however, that when the Council was formed, the preamble to the constitution, as adopted by the constituent denominations, defined the Council as a body of those churches which recognize Jesus Christ as Divine Lord and Saviour.

Very sincerely yours,

(Signed) SAMUEL MCCREA CAVERT, Gen. Sec.,
Federal Council of Churches of Christ in America.

The Church School Lesson

WILLIAM G. CHANTER

International Uniform Lesson for July 15.

God's Purpose for Abraham.—Genesis 11:28-12:20.

Abraham is not represented in Genesis as a perfect man. His frailties are not disguised nor his sins concealed. But he appears as a supremely great person in spite of his weaknesses. We should try to trace for ourselves the high qualities of a character which was an inspiring example to generation after generation of Israel's people, and then to every nation to which the gospel has been preached.

Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house. . . . Gen. 12:1.

With Abraham begins the story of the most successful search for the true God in the history of the human race, a search which succeeded because it was guided by the God Who was its goal. Abraham was a pioneer breaking new paths. But the first thing we are told about him is that his work demanded a great sacrifice. He had to leave all that men hold dear. The greatness of his work was the measure of the greatness of his sacrifice.

His work meant not simply the change of his life in certain specific particulars. It was too vast an undertaking for that. It was really new, truly revolutionary. His fatherland with its long established manners and customs was not the place in which a pioneer could build the altars of a new faith, nor could his fellow countrymen, wedded to their ancestral ways of life, tolerate a man who was determined to break completely with the old ways of thought and action. Even the members of his own family were bound to put every obstacle in the way of what would inevitably seem to them a suicidal abandonment of everything sacred. If Abraham were to break a really new way, he must turn his back resolutely on the old.

If he had been able to do this easily and without suffering, he could never have been the founder of a religion of spiritual richness and depth. The man who can turn his back on his homeland and his father's house without deep and lasting sorrow is not possessed of that deep humanity without which there may be a fanatic but never a saint. People who lack the power to appreciate the value of ways made sacred by the tread of many a generation, but instead rejoice in destruction for its own sake, may be of value as the shock troops of revolution. Once, however, the first fury of attack is over, and the time comes for building a durable structure to take the place of the old, then these fanatical iconoclasts must be discarded. Abraham had to suffer not only because he was a pioneer, but because he was a pioneer in a field which called for a man who could feel deeply and love greatly.

Here, then, is a law of life. The old ways are safe, the new ways are dangerous. No one can walk in them who is not able to make great sacrifices, and the more worthy he is to walk with God, the greater his sacrifice must be. Think of Jesus weeping over Jerusalem. Recall His words to the sons of Zebedee: "*Can ye drink of the cup that I drink of?*" Abraham, like every man who seeks a place in the kingdom of God had to lose his life that he might find it.

In thee shall all the families of the earth be blessed. Gen. 12:3.

The great pioneer cannot be governed by petty or selfish motives. Greedy men, led by a lust for gold, can co Mexico and plunder Peru, but it takes pilgrims freedom to found a republic destined for world ship. Abraham sought nothing for himself, he cho task of laying the foundations on which others w build. The blessing which he sought was not to b fined to one generation or to one race, for he was ing a nation and a nation which was to be the exam which the Lord God would teach all the world th of true blessedness. He "*went out,*" says the Epistle Hebrews, "*not knowing whither he went . . . looked for the city . . . whose builder and maker is* Abraham was hitching his wagon to a star whic in the fulness of time, to shine over a cradle at Beth

Think of the men who have made great contrib to the spiritual development of mankind, and yo find that you are making a list of persons of lof unselfish motives. From Socrates to our own L this is the characteristic of all those who have w the spiritual horizons of humanity. When we t Christ, there we find preeminence in selflessness, a choice of a goal no other than the salvation of the Abraham is the father of the faithful, because t faith meant the surrender of self in the service of a master than the Eternal God Himself.

And there builded he an altar unto the Lord, who appear him. Gen. 12:7.

The great pioneers do not go unrewarded, but t men who find their sufficient reward in the comp ship of God. Sacrifice there is for them all the w their victories are not rewarded with earthly ric worldly renown. Abraham never owned an acre land of promise save the ground he bought for the of his wife. He remained a stranger, unknown a regarded, and when he died his own family w only mourners. But he was content with the rea that he was working with God in laying broad an the foundations of a kingdom which would nev away.

After all, what human beings really want is th ance that their lives count for something worth that they have real meaning and value. Most men know this, do not realize that their most persist contents spring from the desire for a satisfying to the question of whether human life is worth li is only a tale

> "told by an idiot,
> Full of sound and fury, signifying nothing."

They try to feed their souls on "much goods, laid many years," or with power over their fellows, their favor and applause. Abraham knew better. companionship of God he had found the only which can satisfy the heart of man. He had fou an experience which was beyond doubt, not in a spun out of logic and speculation. And it was an ence which defied the power of time or the might Abraham was a pioneer whose quest gave him widening horizon on which shone the towers of t nal city in which the hunger and thirst after rig ness finds a constantly renewed satisfaction.

Lesson for July 22, "Abraham's Practice of Brothe

Suggestion for study and discussion:

What in the character of Abraham made it possible for be brotherly in thought and in practice?

he Power of the Spirit

Otto Scott Steele

shall receive power when the Holy Spirit is on you"—Acts 1:8.

y of Pentecost in the Hebrew calendar was the e first fruits. Under Christianity it became the f the Church on which were gathered the first he Gospel. Spirit can best be known through o we find the writer of the Book of Acts using guage to describe the manifestation of the Holy he Day of Pentecost. Sometimes, the Spirit is as water that cleanses and refreshes, as wind ens and vivifies, as fire that purifies and

the noblest conception is the one found in our n represents the gift of the Holy Spirit as the it of power for service. It is written of the com- e upper room that "they were all filled with Spirit." We know that they were filled because ed and twenty earthen vessels overflowed and sand and other souls felt the kindling of that ne. The promise of the Master was being ful- shall receive power when the Holy Spirit is n you."

I

all, What was the outstanding thing that hap- the Day of Pentecost? Here we meet the dan- phasizing the form rather than the spirit, the ppearance rather than the inner life, the method it's coming rather than the Spirit Himself.

al thing on the Day of Pentecost was neither ng mighty wind" nor "the tongues of fire." The e is trying to describe a great spiritual experi- e can do it only through symbols. I do not re- lidity of "the gift of tongues." I suppose some glorify God in this fashion. But I do not allow of tongues" to take the supreme place on this This is not the highest way by which we may od. The great apostle Paul, in writing to the Church, puts the "gift of tongues" at the close of spiritual gifts. (I Cor. 12:10, 28). The apostle ates, "I thank God, I speak with tongues more all: howbeit in the church I had rather speak with my understanding, that I might instruct , than ten thousand words in a tongue." (1 Cor.

ntral happening at Pentecost was the presence of the Holy Spirit. The wind, the fire, the gift s, are but expressions of the method by which manifested Himself on this particular occasion. mistake the method for the spirit.

II

second place, May we ask, What is the Holy here are a few things the Holy Spirit is *not.* The t an experience that makes people abnormal. It ift that makes people unattractive. As I medi- the life of Jesus, that creative, radiant, dynamic y, there is nothing about that life that is ab- unattractive. Rather it is the normal life, at its rsonality supremely and beautifully attractive. ider the men and women who have impressed ing possessed more of the Spirit of Jesus than ecall the most wholesome and normal lives.

irit is not a possession that controls merely the emotions. People possess different temperaments. Some are nervous and emotional; others are quiet and deliberate. The first group will naturally express their spiritual experience in an emotional way. The second group will manifest their experience quietly and without noticeable emotion. It is a dangerously unchristian attitude to lay dawn a hard and fast rule, and then if some folks do not conform, to infer that they do not possess the Holy Spirit.

The Spirit is not something you receive as a "second blessing." That is to say, you do not discover all there is of the Christian life at any one time or in any one experience. The Spirit of God in the life is a growing, developing experience. Spiritual advance is not like the ascent of a stairway, but rather like the growth of an organism in which periods of long preparation are succeeded by quick flowerings. By close fellowship with God, by careful meditation upon His Word, by coming into contact with Christian men and women from time to time,

(Continued on page 428)

What Is Kagawa Doing?

(Continued from page 421)

is not at all certain that he did so. (O.W.I.) His reported visit to the Netherlands East Indies is still less clear. He was given every opportunity and even inducement to visit the model Christian village established by one of his disciples near Harbin, but does not appear to have done so. (O.W.I.)

5. Dr. Kagawa did accede to "repeated requests" to visit China, but characteristically used the occasion to conduct an evangelistic campaign; "attracting immense crowds in every place, he is giving his customary evangelistic messages." (F.C.C.)

6. Kagawa has continued to preach in his own church in the suburbs of Tokyo, to conduct special meetings in other churches, and to take an active interest in the work of the Church of Christ in Japan as such. (F.C.C.)

7. In an English language broadcast on May 3, 1945, Domei quoted an address on the San Francisco Conference stated to have been delivered by Dr. Kagawa on the radio the same day, presumably in Japanese. As recorded by the F.C.C., this second-hand report is critical of the motives and structure of the organization being planned as based on "organized military force centralized in the great powers" and so incapable of preventing wars. Such an opinion may reflect Japanese national bias, but it can scarcely be regarded as a repudiation of Christianity or an endorsement of Japanese militarism.

8. Since the bombing of Tokyo, Kagawa has organized relief work, as he did after the great earthquake of 1923, mobilizing Protestant and Roman Catholic ministers, using the Christian Building in Kanda Ward as headquarters and receiving Government assistance. (F.C.C.)

9. Dr. Kagawa has not sought martyrdom. Since the Government has not attacked the Church or Christianity as such, it is pointless to compare his case with that of Pastor Niemoeller. Kagawa has been arrested for questioning, but was released.

10. If Dr. Kagawa has condemned our warfare against Japan, he has also condemned Japan's warfare against China. Evidently he thought he had a right to expect more of us. Now that his government has admitted that it made war for its own reasons, he will have a still heavier cross to bear. Meanwhile we do ourselves no credit in over-rating or belittling an earnest Christian leader who may yet be the hope of Japan.

Bishop J. Ralph Magee was awarded an honorary degree of Doctor of Laws, at the commencement exercises of Illinois Wesleyan University, Bloomington, Ill., last month. Bishop Magee is resident in the Chicago Area of The Methodist Church, and is director of the Crusade for Christ.

Richard Hodge, twelve year old son of the Rev. Wesley Hodge, minister of The Methodist Church in Wakefield, R. I., and Mrs. Hodge, is a patient at the New England Deaconess Hospital, Boston. Richard is undergoing a hip operation and will be there for about four weeks.

The Rev. J. M. Potter, retired member of the New England Southern Conference has recently moved from East Glastonbury, Conn., to 1135 West Eighth Street, Plainfield, N. J.

The Rev. G. Albert Higgins, pastor of Greenfield (Mass.) Methodist Church, and Mrs. Higgins, were feted on June 26th, in honor of their twenty-fifth wedding anniversary, by church and community friends, who presented them a chest of 212 silver dollars, including $25 from the Rotary Club. In the afternoon of their anniversary day, Mr. Higgins was appointed a member of the Greenfield School Board, upon the joint action of that board and the selectmen. The selection was made necessary because of the resignation of a former member. The following day Mr. Higgins was inducted as president of the Rotary Club. The weekend of July 1, Mr. and Mrs. Higgins enjoyed a plane trip to New York City, and were the guests of Chaplain and Mrs. Robert S. Hall of Fort Hamilton.

The Rev. A. Elwyn Tingley, minister of Embury Methodist Church, Central Falls, R. I., and Mrs. Tingley, celebrated their twenty-fifth wedding anniversary on June 23rd. They received a surprise visit from members of their parish, who presented them with a substantial gift of war bonds and money. Mrs. Ruth Parr, president of the local Woman's Society of Christian Service, made the presentation.

The Rev. and Mrs. R. Emory Beetham have recently returned to their home at 44 Mt. Vernon St., Melrose, Mass., from Daytona Beach, Fla. They filled 21 engagements while in Florida. Mr. Beetham is a retired member of the New England Conference.

The Rev. Dr. H. Elliott Chaffee, minister of First Methodist Church, Pittsfield, Mass., will be the Sunday morning speaker on July 15th, at the War Memorial Chapel, Pine Grove, Canaan, Conn. This chapel is situated on the grounds of The Canaan Pine Grove Association. The grove was formerly a campground of The Methodist Church, first used about the time of the Civil War. This is a church without a creed and all persons are heartily welcomed.

In celebration of their 40th wedding anniversary, the Rev. and Mrs. Orrin E. Tourtellotte were guests at a party held recently in the Cranston Street Methodist Church, Providence, R. I. The entertainment program included songs by Mrs. Raymond E. Feole and Miss Elizabeth A. Morrish, accompanied by Mrs. Donald Hunter; piano selections by Miss Mildred Paine, and readings by Mrs. Percy McIntosh. A beautiful bouquet was presented to Mrs. Tourtellotte by Mrs. Jose in behalf of the church. Its ribbon streamers carried many five dollar bills. Refreshments were served by the W.S.C.S. to a large gathering of members and friends of the church.

The Rev. James Thoburn Legg, for the past five years pastor of the Emmanuel Methodist Church in Montevideo, Uruguay, has been appointed by Bishop Oxnam as pastor of St. Paul's Methodist Church, Hartsdale, N. Y., in the New York Conference. He may be addressed at 35 East Hartsdale avenue, Hartsdale, N. Y.

With the appointment this month of Mrs. Paul Meier to the Board of Trustees of Evansville College, the Indiana Conference of The Methodist Church named its first woman member of the board in history. The conference by charter names half of the 36-member board. She is the second woman to be named. The first, Mrs. George Clifford of Evansville, having been named in 1928 as member-at-large by the board itself. She is now serving her sixth three-year term.

Among the visitors who have recently honored us by their presence in the United States are the Rt. Rev. Dr. G. K. A. Bell, the Bishop of Chichester, England; the Rev. Marc Boegner, president of the Federation of Churches of France; Dr. Visser 't Hooft, secretary of the World Council of Churches; and Dr. Hamilcar Alivisatos, representing the Greek Churches. All these men have been received by the Federal Council of Churches, the World Council of Churches, and representatives of the World Alliance.

The Rev. H. Everett Wiswell has been appointed assistant pastor of Grace Methodist Church, Bangor, Maine, according to an announcement made by the Rev. G. Vaughn Shedd, Bangor District Superintendent. Mr. Wiswell, who formerly served as student pastor of the North Bucksport Methodist Church, will have special responsibility for Grace Church's youth program and will assist the minister, the Rev. J. Arthur West.

Miss Alicemarilyn Langmaid, daughter of Langmaid, of Bethany Methodist Church, East Rochester, N. H., graduated from Spaulding High School of Rochester as the valedictorian of her class. Sunday evening, June 17th, her father delivered the baccalaureate sermon, taking for his subject, "How Rich Are You?" Miss Langmaid will enter Boston University, College of Liberal Arts, this fall.

Mrs. Franklin Delano Roosevelt, long a champion of minority rights, has accepted membership on the National Board of Directors for the National Association for the Advancement of Colored People. In making this announcement, NAACP secretary Walter White said: "The NAACP is honored to add so great an American to its National Board of Directors."

The Rev. John J. Buchanan, formerly of Norwich Town Methodist Church, Norwich Town, Conn., and now serving Christ Church, Philadelphia, Pa., and Mrs. Buchanan, announce the birth of a son, Dale Michael Buchanan, born June 17th in Philadelphia.

By action of the executive committee of the Federal Council of Churches, meeting on June 26, Dr. Samuel McCrea Cavert, general secretary of the council, was released for six months' service with the Provision mittee for the World Council of in Geneva, Switzerland, for the pu assisting on major matters of orga and policy during the crucial perio construction in Europe.

Bishop Lewis O. Hartman annou transfer of the Rev. W. Randolph T from the New England Conference New Hampshire Conference and his ment to First Methodist Church, N. H., succeeding the Rev. E. Bruce now pastor at Amherst, Mass. Mr. ton has served St Luke's Methodist Lynn, Mass., since 1942. His successo pulpit is the Rev. T. Arthur Mosle mer district superintendent in the N land Southern Conference, who w ferred to the New England Confe year ago. These new appointments a tive as of July 8.

EVENTS

Northfield, Mass. (RNS)—Recall ron Taylor as the President's person sentative to the Vatican was requeste New England Synod of the Pre Church in the USA, meeting here. T expressed belief that the Taylor post trary to the best interests of harmon country and is in violation of the of separation of church and state."

The Martha's Vineyard Camp-Me sociation announces the following lis day speakers who will preach at Bluffs Tabernacle:

July 1—Rev. P. M. Spurrier, superi of New Bedford District.
July 8—Rev. Albert Penner, Second gational Church, Holyoke, Mass.
July 15—Dr. Albert C. Thomas, F tist Church, Providence, R. I.
July 22—Dr. Charles Leber, Pre Board, New York City.
July 29—Dr. Timothy Lew, New Y
Aug. 5—Rabbi Barnett E. Brickner Avenue Temple, Cleveland, Ohio.
Aug. 12—Dr. Paul Johnson, Boston sity, Boston, Mass.
Aug. 19—Mrs. Walter Brooks Foley, returned from Japanese internme Manila, Philippine Islands.
Aug. 26—Bishop Earle Ledden, N. Y.

One of Boston's traditions, the L stitute Lectures, will be presented du month of July as a feature of th University Institute on Education fo racy. With the general theme o Group Understanding, Respect, an will," the Lowell Institute Lecture this year will feature six outstandi ers at sessions to be held in Boston sity Jacob Sleeper Hall, 688 Boylst at 2.15 p.m. on July 6, 8, 11, 13, 16 Following are the six lecture topics ion, the Remedy for Racism"; "N Bigot"; "Dealing with School-Co Tensions"; "The Integration of th into American Society"; "Charlie" "Facing the Need for Inter-cultura tion in Our Time."

Pasadena, Calif. (RNS)—Segreg and discrimination against Japane icans and other minority groups demned here by the Southern C Arizona Annual Conference of The ist Church. Adopting a "social prob

ɔrence predicted "terrible ten- management, labor, and the olicies making for "equal and ɔportunity for all."

ɪ Del. (RNS)—Young people ton, Easton, Dover, and Salis- which comprise the Peninsula The Methodist Church, have sition to peacetime military

Conn., June 24.—Lieut. Gov- Snow, a member of the Wes- y faculty, was the principal University's annual commence- here today. Those receiving es were: Lieut. Gov. Snow Ruml, originator of the pay-as- n, who received Doctor of the Rev. Clyde B. Stuntz '10, City, former missionary in In- Divinity; Robert B. Wood- arvard University faculty and loverers of atabrine, and Leon- d '11, professor of animal nu- nell University, Doctors of Valter E. Clark '95, editor of (W. Va.) *Daily Mail,* Doctor

e Home, Seward, Alaska, will s soon as possible, it is an- ss Miriam V. Ristine, executive eau of Social Work, under ion the home for children is e Woman's Society of Chris- Repairs are now in progress. restoration of the home, from ldren were evacuated shortly eak of the war, will be pro- rusade for Christ. It is hoped g will be ready for occupancy Miss Ristine, stating that 110 e accommodated there. During me was used by the govern- children were sent to govern- or to homes of relatives or

y Wireless) (RNS)—Discus- oward union of The Method- erian Churches in Ireland are ce, it was reported at the an- ce of the Irish Methodist The Rev. Edward Whittaker, elected president of the con- ratory nature of the church ns was stressed when dele- uestions as to the desirability er bonds with British Method- nking of union with another

, Ind., June 24.—President man conferred degrees on 164 ersity graduates in the 106th exercises, held at Blackstock y at 6.45 p.m. Commencement r. Halford E. Luccock, profes- ics in the divinity school of ty. President Wildman also honorary degrees. David E. of the Tennessee Valley Au- Pauw graduate in the class of Herbert Smith, a graduate in of Wilamette University, Sa- formerly director of admis- e Rector Scholarship Founda- v, were awarded the doctor of President Smith's degree was sentia. Doctor of divinity de- nferred upon the Rev. Orville Rev. F. Bringle McIntosh, and the Rev. Robert M. Selle. The Rev. Mr. Davis, a graduate of DePauw in the class of 1922, has been president of Leonard Theological School, Jubbulpore, India. The Rev. Mr. McIntosh, who was graduated from DePauw in 1920, has been a Methodist minister in Ohio for many years, and is now superintendent of the Toledo district. The Rev. Mr. Selle is pastor of St. Paul's Memorial Methodist Church in South Bend, and formerly held the pastorate at Riverside Park Methodist Church in Indianapolis.

Stockholm (By Wireless) (RNS)—Methodist Bishop Raymond J. Wade, of Detroit, will visit Sweden this summer, according to a message he sent to the annual conference of the Swedish Methodist Church at Norrkoeping. Present at the conference was Dr. Alf Kristoffersen, leader of the Norwegian Methodist Church, who was interned by the Germans in the Grini concentration camp. The German occupation of Norway, he told the meeting, was marked by a "great advance" from the spiritual viewpoint, and large sums were gathered secretly to aid church reconstruction after the war.

Chicago (RNS)—President Truman was urged "to set forth now the specific conditions which will be imposed upon Japan if and when she meets our demand for unconditional surrender," in a resolution adopted here by the Rock River Conference of The Methodist Church. Action was taken by the conference, after hearing the report of its World Peace Commission, "in the hope of avoiding needless sacrifices of human life, including many thousands of American lives."

Politics and the Church

William C. Kernan

After all that happened in Nazi Germany it was surprising, if not shocking, to read in the *New York Times* for June 6th that in an interview, Pastor Martin Niemoeller, recently released from a concentration camp, claimed no "political opposition to the Nazis." He said that "as a churchman he was not interested in politics, but that he was unable to accept any authority that claimed a right to override that of the Church."

It is quite futile for churchmen to pretend that they can be disinterested in politics. In the case of the Nazis it was indispensable to the realization of their political ambitions that the myth of "Aryan" supremacy should have been created, that "non-Aryans," according to their definition—Jews first and later Poles, Yugoslavs, and Russians—should have been persecuted, reduced to slavery or, as in the case of the Jews, annihilated.

This was highly immoral conduct according to Christian standards and neither the church, nor any spokesman for the church, has the right to say that Christians could be indifferent to it.

As the church, and Dr. Niemoeller, learned too late, a state which could maintain its power only by suppressing opposition had ultimately to suppress the church herself as well as those of her spokesmen who, like Dr. Niemoeller, finally came to their Christian senses by remembering the words of the Apostle—"We ought to obey God rather than men." It is said that Dr. Niemoeller gave these words a modern interpretation by declaring, "Not you, Herr Hitler, but God is my leader." It is also said that for proclaiming this true principle of the Gospel he was arrested and imprisoned.

He was on sound ground when he proclaimed this true principle. He came to it, however, only after the heavy hand of Nazism had been laid on the church. The persecution of the church by the Nazis was an immoral act, to be sure. But so was the persecution of the Jews, decreed by Nazi politics, which preceded it. Dr. Niemoeller should have been as concerned about the persecution of the Jews as he was about the persecution of the church. He should have seen, as we should see, that immorality in the political realm cannot be divorced from immorality in other realms. The pity is that, after the facts are so clear, Dr. Niemoeller should still say that he was not opposed to Nazi politics, but only to the persecution of the church.

Crusade News

In a partial report of progress "The Christian Education Bulletin" of the West Virginia Conference lists the following gains in church school attendance for the first half of the conference year: Anstead, the Rev. J. H. Lotspeich, pastor, attendance up 30 per cent; Caretta, the Rev. J. A. Young, an increase of 83 over last year's average of 145; First Church, Buckhannon, the Rev. Ross Linger, 30 per cent increase, regular meetings of Board of Education, visitation and follow-up of prospects and absentees; Matewan, the Rev. J. A. Earl, attendance increase of 20 per cent; Memorial Church, Spencer, the Rev. U. E. Willis, school continues to grow, average attendance 120, against 84 last year; Stonewall Church, the Rev. K. L. McCray, attendance has gone up from 40 to 88, new class rooms provided, goals set, and campaign continues; Temple Church, Beckley, the Rev. Glenn W. Stewart, attendence up from 331 to 386, immediate goal 400.

Several additional churches have fully subscribed their Crusade goals. These churches and their quotas are: Haven, East Providence, R. I., $2500; People's, Newburyport, Mass., $498; Danvers, Mass., $760; Maplewood, Malden, Mass., $1200.

Churches previously reported over the top have pushed up their totals as follows (quotas in parentheses): Centre, Malden, Mass. ($4780), $5673; Woburn, Mass. ($1480), $1600; Robinson, Malden, Mass. ($1754), $1975.

During the past year the enrolment in the Mount Vernon Place Church, Washington, D. C., church school has increased from approximately 1250 to 1380, while the average attendance has jumped from 675 to 800. The gains have been in the Young Adult division, the Adult division, and the Nursery and Beginner Departments, in the order listed. In the primary and junior departments, although the enrolment has not increased, the attendance has.

Cash contributions and pledges to The Methodist Church's $25,000,000 Crusade for Christ relief and reconstruction fund have reached $27,430,693, it was announced at Crusade headquarters. Of this amount, $17,315,708 was paid in cash up to June 26. In addition, the denomination's 8,000,000 members contributed $5,803,049 to the World Service fund for missionary and educational work during the year which ended May 31, an increase of $363,753 over last year.

The Power of the Spirit

(Continued from page 425)

there come new and enlarging experiences and understandings of God. The Christian life is a series of great experiences. In every life, there are outstanding days, hours, events which are the consummation of months and years of study and toil and endeavor.

What then is the Holy Spirit? The Book of Acts is the clear commentary on the Holy Spirit. If you can understand that Spirit which was manifest at Pentecost, that transformed those early disciples, ignorant and unlearned men into flaming and shining apostles of the Cross of Christ, and established the early Christian community, you will discover the meaning of the Divine Spirit. If you will carefully study the Book of Acts, and make note of every reference to the Holy Spirit, I believe at the close of your study you will come to this final conclusion: The Holy Spirit is the Spirit of Jesus, controlling the *whole* life, emotional, intellectual, moral, and spiritual, in the most natural and normal and wholesome fashion. The person who is filled with the Holy Spirit is the person who thinks and talks and lives as Jesus Christ would talk and live under the same circumstances and conditions.

Young Stephen, full of faith and of the Holy Spirit, dared to speak the message that was burning in his soul in such a spirit of boldness that he arrested the attention of all who were in the Council. And a little later, as he was being stoned to death beyond the city wall, Saul of Tarsus heard Stephen's magnanimous prayer, "Lord, lay not this sin to their charge." Saul was transformed from the ardent persecutor of Christians into the mighty apostle by a spiritual experience which brought him into vital fellowship with his Risen Lord. The marvelous works of the great missionary's life were the most natural expressions of a personality which was guided and controlled by the Spirit of Christ. So the Spirit-filled life is the Christ-filled life.

III

Finally, What was the outcome of that Pentecostal experience? That is the acid test of any experience. What does it produce? What kind of fruit does it bear?

I have already suggested in Stephen and Paul the kind of character the Holy Spirit produced. It also produced the early Christian community of which we read in the Book of Acts, "And they had all things common, and the multitude of them that believed were of one heart and soul: and not one of them said that aught of the things which he possessed was his own" (Acts 4:32). The program of the Spirit proposes to turn every Christian into an evangelist. The message of redemption is to be proclaimed not by preachers alone; the world will be saved only by a witnessing church, every member of which burns with the flame of holy love and confesses Christ with certainty and assurance.

The evangelization of the world does not rest in the hands of those who in this crucial hour would acquiesce, waiting for the Prince of Peace to come in person the second time to redeem the world! It does not rest in the hands of those who speak with the gift of tongues a language that their fellowmen cannot understand! The salvation of the world is in the hearts and hands and lives of all those who have caught the Spirit of Jesus and are teaching Him in an understandable way to men and women in their own language. Furthermore, they are revealing Him through personalities that are wholesome and pure, and giving their best energies to the Christian transformation of the world in which we live.

We do not need to wait for Jesus to come. He has come. He is here in the Spirit. The great message of Peter on the Day of Pentecost was, He is Risen, and He is with us. That is the message of Pentecost for the twentieth century. One of the most encouraging signs of the modern world is the increasing spirit of unity among the churches. This is an expression of the Spirit of Christ. We are beginning to bring forth fruits meet for repentance. Too long have we put the supreme emphasis upon form and method, and too long have we held back the tides of the Eternal Spirit. Too long have we set up as our supreme goals ministry to denominational life alone, and too long have we held from the waiting multitudes the Truth which alone can answer the questionings of the mind, and bring satisfaction to the deepest and profoundest longings of the human heart. God help us to see that the Truth is greater than any special interpretation of the Truth, and that the God of Jesus Christ manifest and living still in the Holy Spirit is greater than any creed or theory or denomination has ever been able to make Him. The immediate task of the church is to discover the Spirit of Christ Who will make us one in purpose and in service. Then shall we be able to move out as one great sacramental host, under the leadership of the Holy Spirit, to the salvation of all n shall receive power when the H come upon you." Amen.

FOR VACATIONS THAT RECREATE

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Getting a Kick out

William L. Stidg

AN OLD GERMAN "H

I spoke recently at the anni Cleveland (Ohio) Goodwill superintendent of which is Fr graduate of the Edgar Helms S to that speaking chore thinking be just a routine task such as have when I speak on the them ity with Its Sleeves Rolled Up," groups; a chore that I greatly ever, this one turned out to be of unusual excitement.

When I went through tha Cleveland, with its heavy oak wide and beautifully ornamen I immediately felt that I was Then I noticed printed on t retiring room the German wo and on another doorway the w On another door I saw the robe," which was the checking and coats. On another doorw word "Trinkstube," which mea

I was curious about those na some questions and learned th will Industries in Cleveland the old Germania Halle—whi was the center of social life in largest hall; the hall in which mans centered their "Turnv nasium) and their "Lieder-t club). It was in that hall tha and Evan Williams made th appearances. In that hall Euge his famous speech against wa lowing which he went from Canton and was arrested b agents, tried and sent to pris

he May Day Riots of 1919 where three men were shot home bombed. Every night e police department used to e vans up to the saloon, for before the evening was over, l them. I got a kick out of ancient and famous German ransformed into a Christian down-and-outs; where hun- s labor day after day in re- te products and in rehabili- umanity. The very dumb vas formerly used to carry y from cellar to the "Trinks- is now used to haul clothes om floor to floor, where the is carried on day after day. happy man in his work and ransformation.

agna Carta

. Y., June 26—The San Fran- gave birth to an instrument 'Magna Carta for the world," lles told the executive com- deral Council of Churches in y.

vho served as an advisor to elegation, and is on leave of rman of the Federal Coun- n on a Just and Durable the Conference in perform- rmed "a great task of crea- our hopes even beyond our

considerable doubt in our acceptability of the Dumbar- sals," he said. "The Federal iennial meeting at Pittsburgh, y, the Church Conference at essed serious reservations. It t these proposals should be portant respects. That has charter which emerges from a totally different instrument of Dumbarton Oaks. To a nt the specific recommenda- our church groups have been

id that the basic conception Oaks was that a few great wield overwhelming military s violence, but at San Fran- sis was shifted. "The char- ized, "was rewritten to make one which would promote man welfare. There was a

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e an effective tonic.
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tremendous development of what our Commission has referred to as 'curative and creative' processes.

"The result will be an organization which is subjected to principles of justice and of international law and which is designed to recommend the change of any conditions which might impair those principles or the general welfare or friendly relations among nations.

"It will be an organization which is dedicated to protect human rights and fundamental freedoms without distinction as to race, sex, language or religion; to create conditions of stability and well being and, through international cooperation, to promote higher standards of living and cultural and educational cooperation.

"It will be an organization which binds members to treat the administration of non-self-governing peoples as a sacred trust; to protect those peoples from exploitation and to develop self-government and free political institutions."

Mr. Dulles said, "I can see no reasonable ground for Christian people now to hesitate in their support of the San Francisco Charter. It must be made a reality. That first requires ratification by our government. Then there will lie before us the arduous and continuing task of assuring that the new organization in fact promotes a just and durable peace."

Chaplain Allen B. Rice, USNR, Aboard Ship with Son

WASHINGTON, D. C.—How Chaplain Allen B. Rice, USNR, and his son, Sgt. Allen B. Rice, II, met on board ship bound for the Pacific has been related to a representative of the General Commission on Army and Navy Chaplains, Washington, D. C. Chaplain Rice regards the experiences and the opportunities offered to him while a member of the Chaplain Corps of the United States Navy, as greater than those presented during more than a score of years as a civilian minister. In describing his experiences, Chaplain Rice said:

"On a recent trip I had the most unusual experience of having my son, Sgt. Allen B. Rice, II, aboard. It was not easy to say goodbye to him as he left our ship for the combat area, but I was deeply grateful for the opportunity of fellowship which was ours for the period of the voyage. I have another son, Ensign Charles M. Rice, now in the Navy Communications school at Harvard.

"During the outbound voyages I meet many Army Chaplains and help them coordinate their services while aboard. I find these men eager to serve their personnel and perfectly willing to work together. Frequently we do not have a Jewish chaplain aboard. We therefore set up a service for men of that faith under the leadership of some Jewish officer or enlisted man. What impresses me about that service is the willingness on the part of the Jewish men to have a Protestant chaplain preach to them after they have conducted their ritual service. Our attendance in daily services on a recent trip, including a Mass, was over 500 men. On the Sunday our church attendance on the same voyage was about 3000 men.

"On our return voyages to the States we carry many wounded. Some of these have had amputations of legs or arms. While the price they have paid is high, their spirit is remarkable. We must not let them down. The proof of our sympathy will not be in tears shed over them, which will only embarass them. The proof of our desire to help will be in our ability to make each feel that there is a natural place for him to fill in his home town. I pray that the church and community may not fail in their ministry to these men. I speak not only of these who have some obvious loss, but also of those whose lives have been shattered and some times embittered by their terrible experiences. No man who has been through the terrible experience of war will ever be the same.

"As for me, I know that this experience, which I have had in a variety of duties as chaplain, has given me an insight into life which overshadows the experience of 23 years in the ministry. I actually feel sorry for my fellow ministers who could be in the chaplaincy and have not seen its tremendous opportunity of service."

Chaplain Rice, who was born in West Union, Ia., is the son of the late Dr. Merton S. Rice, a distinguished minister of Detroit, Mich. The chaplain has resided in Duluth, Minn., and Detroit, Mich. He attended high school in Detroit; Lawrence College, St. Paul, Minn.; Albion College, Michigan, and is a graduate of the University of Michigan and Garrett Biblical Institute, Evanston, Ill. He received ordination in 1926, and is a member of the Northwest Indiana Conference of The Methodist Church. He served student pastorates at Bear Creek, Wis.; Eaton Rapids and Whitmore Lake, Mich., and in Chicago, Ill. Following his ordination he served Methodist churches at Crystal Falls

and Bay City, Mich. He was pastor in Kokomo, Ind., 1933-1940, and of the First Methodist Church, Crawfordsville, Ind., when commissioned a chaplain in 1943.

Bishop Minimizes Reports of Antagonism in Latin America

Mexico City (RNS)—Reports of antagonism toward foreign missionaries in Latin America were minimized here by Methodist Bishop Ivan Lee Holt of the St. Louis Area who has completed a 20,000-mile tour of Central and South America. During his stay in Mexico, he attended a four-day meeting of the Council of Mexican-American Cooperation of the Methodist Church.

Declaring he had been informed of antagonism toward Roman Catholic as well as Protestant foreign missionaries, Bishop Holt said he had received cordial treatment everywhere, and in some towns was greeted officially by committees headed by the mayor.

"In every country," he said, "there is a constitutional guarantee of religious liberty, though the attitude of some governments in Latin America is more friendly than others to Protestants. One of the great emphases in the postwar world will be on freedom of conscience and religious liberty."

Bishop Holt said he visited Methodist churches and schools, called on the American ambassadors, and met leading members of the American colony in each country. He reported that Methodist work is established in eleven Latin countries: Puerto Rico, Cuba, Uruguay, Argentina, Bolivia, Peru, Chile, Costa Rica, Mexico, Panama, and Brazil, where the church is strongest, with 20,000 members and three annual conferences.

The 40-year-old Methodist educational program in South America is prospering in countries where schools are established, Bishop Holt said. Methodist high schools and junior colleges are offering business courses, English classes and a general classical education. Fourteen schools in Brazil, four in Peru, three in Argentina, two in Bolivia, and one each in Paraguay and Panama, totalling in all 20,000 students, are preparing young people for successful careers, he declared.

Methodist Committee for Overseas Relief

The Philippines. During the first week of June, our repatriated Methodist missionaries met in New York City. Their story was tragic but thrilling. It was a living testimony to God as a very present help. Like the early Christians, our missionaries and Filipino Christians "were more than conquerors through Christ" in all the difficult experiences that came to them.

The churches have grown spiritually strong through suffering. We must enter vicariously into the suffering and needs of the Filipino Christians and share with them in the hour of their need. A great program of physical relief must be carried on simultaneously with a wide-spread evangelistic effort and spiritual ministry.

Dr. Ernest E. Tuck, treasurer of our mission in the Philippines, gives the following account of conditions prevailing there: "The terrible destruction brought about by the war, not only in Manila but throughout the provinces, has caused untold hardship and suffering throughout the Islands. In Manila and other congested areas, the chief need is for food and shelter while in the provinces, the greatest need is for clothing. Medicines are also greatly needed in all sections. The Army and Red Cross are doing a splendid job, but of course they cannot reach more than a small percent of the total needy. Money, tropical clothing material, food and medicines are desperately needed now. Our church people, including pastors, deaconesses and laymen have suffered along with the rest. Burning, looting, bombing and sheer wanton destruction have created a desperate situation and help sent now will bring relief and hope to crushed and confused lives."

China. Nearly eight years of war have brought nation-wide devastation. But the churches of America have for seven years found ways to provide Christian aid to millions of sufferers. Today the need is greater than ever. We must see these heroic Allies of ours through to the end.

Dr. Fred Atkins Moore, director of the Church Committee for Relief in Asia, writes: "In China there are a greater number of needy refugees than during any time within the last five years. A cable from our Chungking committee appeals for *trebled funds* . . . It is a time of testing for our Christian faith and love as well as for China's stamina and statesmanship."

One relief worker tells how he found refugees boiling the remains of a piece of water-buffalo hide, hair and vermin included, in order to get some sustenance.

MCOR is sending $20,000 to China monthly for Methodist Relief. Without this added help, our preachers, Bible women, and other workers could not continue to carry on their work because of physical exhaustion and actual starvation.

India. A missionary in Bengal sent in this eye-witness account of conditions in his territory: "On my way to Madaripur, last year, I saw many dead bodies of men, women, and children floating about in the water or stuck in the weeds, sometimes with crows and vultures settling on them. I was to helpless mothers, unable to bea their children dying of hunge to commit suicide."

The Church Committee for reports that "In India it is no we must carry on relief work at 1945. The terrible conseque famine a year ago, plus the pre trophe of cyclone and tidal w war-caused continuing shortage medical supplies, create a stand obligation."

The Homemaker's

Mrs. Harry A. Burn

Small Town Stuf

It's a small town, and we are of it, in the "Little House in t

Before we left the city this sp to our place by the river, a fr suppose you hear and see a lot stuff, summers."

"Yes, we do," I replied.

The day we arrived we had ple of small town stuff when a came to our door with a tin o and the explanation: "Gram too buthy to cook, tho the then

Soon our neighbor, up the h the bend, stopped his horses as ing by with a plow and harro farm wagon. Lifting his arm ary salute he said, "Good to looked pretty lonesome here Want your garden plowed? Re it some day after work."

He is a small town man if one. He lives alone, is some late, but his daily salute and and friendly.

In a few days a sun-brown

"America is a nation of minorities. . . . The persecution of any minority is a serious threat against democracy . . . against all the minorities of which all of us are members."

Courtesy, Standard Oil Company of New Jersey

to the door. She said she was
n census for the town. Did we
an three acres of land and any

was "No" to both questions.
saw that our "lawn" was cov-
over and Timothy grass "nigh
gh." She allowed that it was a
lover, but not much of a lawn,
ll bring my scythe over some
it fer you, ef'en I can have the

her any day.
e-man came in with a big piece
back, and in his hand a four-
which he had picked on our
handed to us, "Just for luck."
the first Sunday we were here,
was quiet and simple, typically
No vested choir, no colored win-
e hum of bees drifted in and
wild strawberries came on the
greetings after the service were,
own: "Well, well, it's good to
."—"We're having a food sale
day, want me to make you one
rite cakes?" "You must go and
You know her husband died and
andson in Italy since you were
e and go to see her."
things; a pan of hot biscuits, a
hand, a four-leaved clover. But
adows grow long on our hill,
bles soothingly over its pebbles
sparrow sings his evening psalm,
e day's happenings, and know
nothing insignificant or trivial
wn Stuff.

urch, Northampton, ., Burns Mortgage

ne 24, was a great day for the
f Northampton. The morning
a special service celebrating the
t of the mortgage with which
as struggled for nearly twenty
ervice began with an organ pre-
d by congregational singing and
nthem by the choir.
e subject of his message, "Look-
," the pastor, Dr A. W. Munk,
Northampton Church to a ship
sed wind and wave and had at
port in safety. Then he painted
ture of the present tragic world
oting Drew Middleton's descrip-
stated Berlin, the pastor insisted
y really be seeing "a world in
e beginning of the end of our
zation. He warned of the dan-
nation, including our own, set-
as a god and the competition
se gods resulting in another
hat will destroy civilization. In
arned the Northampton Church
r of complacency. With one voy-
d, one prize won, it must not lie
rt, but venture out on the high
ointing men toward the Light-

moment of the service came
embers of the Mortgage Commit-

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y Street, Boston, Mass.
ral Insurance
ilman Walter R. J. Smith
tanley O. MacMullen

tee lead by L. C. Fletchall, the charge lay leader, came forward, each person in his turn burning his sheet of the mortgage paper, while the congregation sang, "The Church's One Foundation." The service closed with the Doxology and with the benediction.

MEET THE METHODISTS

We want you to know Mr. Reuben M. Weisgarber of Pittsfield, Mass., who has just resigned after twenty-five years' service as church school superintendent at First Methodist Church in that beautiful Berkshire city. The parishioners gave Mr. Weisgarber a gold watch when he retired last week, because he had led his loyal staff in building up one of the finest church schools in the Troy Conference! The present enrolment of the school is 717, and during the past twenty-five years more than 600 of its pupils have graduated into full membership in the church.

This alert superintendent is principal of the local Berkshire Business College. He had grown up in a Dutch Reformed church in Sutherburg, Pa., but came to Manchester, N. H., in 1913, when he became a Methodist at old Saint Paul's Church. Manchester gave him to Pittsfield, and how royally he has served his church!

Mr. Weisgarber is an active American Legionnaire, a teacher of bookkeeping and accounting, and is a past-president of the New England Business College Association. He is a local preacher and likes to preach! He married a New England girl in 1915 and their son, Elliott, is an instructor in the School of Music at the University of North Carolina.

We salute you, Mr. Weisgarber! We think that the readers of ZIONS HERALD will think that you are a Methodist worth writing about.

Reformed Episcopal Church Withdraws from Council

NEW YORK (RNS)—The Reformed Episcopal Church, which has been a member of the Federal Council of Churches almost since its inception in 1908, has withdrawn from the interdenominational agency, it was revealed here by Bishop Howard D. Higgins, secretary of the denomination.

Bishop Higgins said the action was taken at the church's triennial General Council at Philadelphia in May, but that no reason for the withdrawal was included in the resolution adopted. He added that no affiliation with any other group was contemplated.

The Reformed Episcopal Church has about 8,000 members and about 60 churches. It represents a group that withdrew from the Protestant Episcopal Church in 1873. The Rt. Rev. Frank V. C. Cloak of Philadelphia is presiding bishop.

Bits of Fun

For Sale—A folding bed, by a lady that shuts up and looks like a piano.

The professor, upon returning home late at night, heard a noise, and asked:
"Is someone there?"
"No," came the answer from a burglar under the bed.
"That's strange," mused the professor. "I was positive someone was under my bed."

The self-made man was speaking, and said: "My father was a raiser of hogs. There was a large family of us."
And then he looked around in amazement, wondering why the people were laughing so uproariously.

This is the way one pastor made an announcement:
"The Reverend Doctor Orrville will lecture on 'Fools' in the Jefferson Avenue Church Friday evening, and I trust a great many will attend.

A telephone operator was at one end of the wire and a little girl, who had answered her ring, at the other end. The operator, obeying one of the company's rules, was trying to get the child to call an older person. She began according to the rule by asking, "Is your mamma there?"
"No."
"Is your big sister there?"
"No, there's no one here but grandma and me and the cat. Grandma can't hear and the cat can't talk."

Seaman: "When I was a kid I was told if I made ugly faces my face would stay that way."
Wave: "Well, you can't say you were not warned."—*Arkansas Methodist.*

Miscellaneous Advertisements

EXPERIENCED ORGANIST wants position near Boston. Choir directing if necessary. Member of Guild and Truette Club. Box F, ZIONS HERALD.

CHURCH FURNITURE—Pews, pulpits, pulpit chairs, communion tables, baptismal fonts, folding chairs, Sunday school furniture. We allow for or sell your old equipment. Catalog and details on request. Redington Co., Department 402, Scranton 2, Pa.

TEMPLE HALL, 35 Temple St., Boston, Mass., sponsored by the First Methodist Church. A good place for moderate-income people to live or spend a vacation in the heart of Boston. Girls and women cared for the year around. Families in the summer. Rooms $3 per week and up. Kitchen privileges. For information, write the matron, Mrs. Ruth Taylor.

FOLDING CHAIRS—Brand-new steel folding chairs. Full upholstered seat and form-fitting back. Rubber feet. Send for sample. Redington Co., Department 55, Scranton 2, Pa.

Boston University Takes *Two* Great Steps In O

The response to Boston University's $1,000,000 Building Fund Drive has been so encouraging that the President and Trustees have felt more than justified in "raising their sights." The goal now set is $1,200,000! A compelling reason for this change is the opportunity of saving $100,000 by erecting two buildings at once.

The result of reaching this goal will mean the simultaneous erection of *two* complete new units—the College of Liberal Arts Building *and* the C of Music Building!

Furthermore, the raising o Fund will be, in effect, a big toward the development of the *new campus* after the War! wonder, then, that public spirite zens are generously coming fo to make this dream a reality—fo Boston University will at last h campus worthy of its position largest university in New Engla

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